

THE CATHOLIC MIND

VOL. XL

DECEMBER 8, 1942

No. 959

French-Canada and the War

DR. PERCY A. ROBERT

N.C.W.C. News Service

BY very good fortune I spent seven weeks of the past summer in the Province of Quebec making a study of a minority group in time of war. As a Canadian of French extraction who had lived fourteen years in the United States, I felt I had grown unfamiliar with French-Canadian sentiment. As a sociologist interested in minority groups, I felt that an investigation of French-Canada would help satisfy both my interests.

In the course of my study I had occasion to meet and interview a considerable cross-section of the population of Quebec. I saw many members of the clergy, officials and professors in universities and seminaries, priests engaged in social welfare work, curés and vicaires in rural parishes, and members of the Hierarchy. Among the civilians in Government work, I interviewed the Prime Minister of the Province, an ex-Prime Minister, and others down to a humble Government inspector of blueberries. The political figures I saw came from the Liberals, Conservatives, the CCF, and the New Party. Editors, journalists, writers,

members of business and professional groups, educators, commercial travelers, boss mechanics, factory workers, hotel proprietors, taxi drivers, and so forth, were also seen. The highest and lowest ranking members of the armed services were likewise questioned.

At the very time I was making this study, a photographer from *Life* magazine also was making the rounds. Our paths crossed frequently, although we never met. In its October 19 number, *Life* published his photographs and presented an accompanying text, which has caused considerable resentment in Canada. Mr. Adelard Godbout, the Prime Minister of Quebec, has characterized the text as "abounding in exaggerations and errors both of fact and interpretation."

I have just gone through the *Life* article again and jotted down some of the grosser exaggerations and misinterpretations for comment. These fall into three main categories, dealing with loyalty, education and religion.

IMPUTES DISLOYALTY

Life implies that French-Canadians have very little loyalty to the United Nations' cause. This imputed disloyalty is had in the statements that Quebec's youth "admires the France of Petain"; that "the British Crown is a very small part of the life of the Province"; that French-Canadians regard themselves as "the only true 'Canadiens'"; that "French-Canadians like to remember France when it was Europe's Number One power."

Of more direct relationship to the war, there is the implication of disloyalty arising out of Quebec's "over 70 per cent vote against conscription" in last April's plebiscite and the "gigantic families of Quebec have given an estimated 150,000 of their men so far to the war."

To understand the political status of the French-Canadian one has to go back to the Confederation Act,

which established Canada as a Dominion. By that Act, the French were given constitutional guarantees that they could retain their language, culture and religion. Today they seek to safeguard these guarantees. The politico-legal status of the French-Canadian is quite clear. He is a subject of His Majesty the King of Canada. His loyalty to the Crown is unquestioned. The Crown has great symbolic significance. French-Canadians have very deep loyalty to Canada, the land in which they have resided from the first days of settlement. It is in this sense that they are true Canadians.

NATURAL CULTURAL LINK

As to France, there is naturally a cultural link. From seventeenth and eighteenth century France much, but not all, of Quebec's culture has been derived. To some extent, the French-Canadian has been dependent on French literature, but that is largely because French-Canadian literature is just now in its early stages of vigorous growth.

While it is true that there is some sympathy for the France of Pétain, *Life's* implication is too broad. The sympathy of French-Canadian youth for France, now that she is Nazi-dominated, is quite understandable. Some of Quebec's youth is still neutral, as between De Gaulle and Pétain; the remainder are about equally divided. What sympathy there is for Vichy France probably derives from a rather human sentiment favoring the under dog. In a country at war with the Nazis there have been unsympathetic judgments passed on Pétain and his regime. Some youth may see in such judgments a condemnation of all things French: they fail to note, perhaps, the sympathetic judgments passed on De Gaulle and the Fighting French.

But the pro-Pétain implication goes still deeper. Some interpret "pro-Pétain" to mean "pro-Nazi." What few so-called "pro-Nazis" there are among French-Canadians are unfortunately extremely vocal. They

should more properly be described as people who have no very strong feeling of loyalty to Britain; their loyalty is to Canada. They are "pro-Nazi" only because they do not fully understand the English and because they are in virtually complete ignorance of the Nazis.

MANY IN CASUALTY LISTS

As to the more immediate questions relating to the war effort, it can be stated that no one knows how many French-Canadians are now enrolled in the armed services. The casualty lists from the Dieppe affair show that French-Canadians were there in great numbers, along with the others. The lists from Hongkong indicate considerable French-Canadian participation. The military camps in the Province of Quebec are filled. The other services, the Navy and the Air Corps, have their complements of French-Canadians, with more pouring into these branches daily.

Moreover, we should remember always that this is a total war, French-Canadians are manning the war factories and, incidentally, becoming excellent skilled workers in relatively short training periods. They are to be found in great numbers on the farms, in the forests, industries and in the important construction projects. On every front the French-speaking and the English-speaking Canadian are to be found shoulder to shoulder.

Mr. Godbout's statement regarding the *Life* article contains words spoken "in the name of all our people, whether French-speaking or English-speaking," which deserve to be quoted at some length. He says "... We will continue to intensify our war effort and to fight with all the courage and heroism shown by our commandos, *Les Fusiliers Mont Royal* at Dieppe, and by our sailors, soldiers and aviators everywhere since the start of the war, and that until Hitlerism will have been definitely and completely stamped out."

These are the words of a courageous French-Canadian, spoken for all French-Canadians.

With regard to education, *Life* obviously overlooks the fact that a revolution in education is now under way in Quebec. The classical system is giving way to a neo-classical system of education. When Quebec was young and rural, she needed priests, doctors and lawyers. Her educational system prepared young men for these professions. Today Quebec is rapidly changing to an urban-industrial economy and her educational system is being modified to meet the new demands. The old system is not being thrown overboard. Its essentials are being retained, but those more secular branches of knowledge are being added to and blended with the old. Mathematics, polytechnics and the physical and social sciences are receiving new emphasis. The product of the neo-classical system will be a young person better equipped for the reconstruction of the social order in the post-war period than his Anglo-American counterpart. French-speaking Canadians are attending English-speaking colleges and universities in the United States and Canada. Some thirty-odd were at the Catholic University of America in Washington last year. Exchanges of students and professors are being worked out between McGill and the three largest French-speaking universities.

CHURCHMEN SEEK REFORM

It is unfair to refer to Mr. Godbout as being "for the reform of the Church's educational system." The Prime Minister is simply implementing the reform efforts being urged by the Churchmen themselves. Every clerical educator with whom I discussed the matter spoke with pride of the advances being made. Non-Catholic educators at McGill told me that the products of the French colleges were carrying off all the honors and prizes at McGill in both arts and sciences. A non-

Catholic professor from the University of Chicago is now teaching empirical methods of social research at Laval University. Further evidences of the educational revolution could be multiplied.

Catholic youth is being organized into the Jocist movement. Its aims are neither Fascist nor exclusively nationalistic. It seeks rather to establish the corporative order—not the corporative state. (Incidentally the meaning of the word, "corporative," is clearly understood by the French-Canadian. It is not subject to the confusion which it receives among Catholics in the United States.)

Life's article is equally unfair to the Church. The social question receives the attention it deserves. It is not correct to say that "Communism and Bolshevism . . . may include anything from state allowances for mothers to American atheism." Quebec's social legislation was described to me by a high official of the Dominion Department of Labor as having progressed more in the last ten years than had that of the other provinces. A Catholic population quite naturally is opposed to atheism, whether of American or any other origin. As a matter of sober fact, church dignitaries, from the highest to the lowest, told me that they will support a constructive social program. They realize more than others, since they are close to the people, that such a program is necessary.

DIVERGENCES ARE INEVITABLE

It would be foolish to deny that some Catholics, laymen as well as clerics, are conservative or even reactionary in their outlook. On purely secular matters wide divergences of opinion are to be found within any population group. There are conservative and reactionary English-speaking non-Catholics in Canada; but one would hesitate to tar all English-speaking Canadians with the same brush. The same reserve should apply in characterizing French-Canada.

In some of the rural parishes the curé is consulted on many secular, community and personal matters; but consultation does not necessarily mean that only *his* advice is sought and followed. Frequently, he is the most educated man of the community. This fact, plus the reverence for his office, helps to explain the influence he enjoys. Some curés, perhaps, are not in complete touch with current international developments, but the Hierachy is and the Hierachy has issued a joint Pastoral Letter giving its support to Canada's war effort. To headline that the Cardinal opposes change is a gross misrepresentation of fact. Repeatedly in my interview with His Eminence he stated that he would like to see a constructive social program initiated.

Some politicians, it is true, have raised racial and nationalistic cries. They are seeking a following, but they have their counterpart in English-speaking Canadians, who have not hesitated to provide them with fodder for their oratorical guns. Such people and their few followers constitute a decided minority. English and French-speaking Canadians are as one on the basic questions of the war and the peace which is to follow. Both groups envisage a strong, united and progressive nation after the war.

Message to America

MOST REV. PAUL YU-PIN, D.D.

A radio address broadcast from Chungking by the exiled Bishop of Nanking to the Catholics of America. Reprinted from the SHIELD, November, 1942.

WE READ in the Old Testament of the boy David who fought against the giant Goliath. His people had suffered bitter defeats from this enemy and, when Goliath challenged them to send one man to fight and

decide the battle once for all, they found no one with sufficient courage but David.

This boy had practised with a sling while watching sheep. He volunteered to fight the giant, but he asked for neither sword nor armor; he merely went and picked a smooth stone from the stream for his sling.

People laughed at this simple, even foolish, means he was taking to conquer the giant, but he went out bravely, placed the stone in his sling and hurled it at the giant's head. The stone struck his forehead and knocked him out. Then David killed the giant Goliath.

Thus, in a very short time, David had defeated the enemy and saved his country. And he was not a soldier, but only a youth whom everybody laughed at.

The Catholic Students' Mission Crusade of America, directed by Monsignor Freking, has asked China for a day of prayer. A prayer day is like the stone for David's sling—a simple, foolish and even scorned device in the opinion of many, but a most efficacious means, nevertheless, for attaining a quick victory and a just and lasting peace.

THE SECRET WEAPON

Wars are not always won on the battlefield. Secret and hidden causes often decide the issue, and that is why we put so much trust in prayer. It is why we have been so anxious to have all the people of China observe this day of prayer which the American students have so wisely suggested.

In time of war it is axiomatic that we cannot write a just peace. Sound thinking and measured judgment come only after the battles have long ceased. We need prayer and light from Heaven to temper our views and judgments that are now prejudiced by the propaganda and hatred preached in war-time. For when it is all over, the contenders must get together again and try to negotiate a just world peace.

It is now that we must look for guiding principles,

and we find them in the five principles laid down by our Holy Father, Pope Pius XII, at Christmas two years ago. We also find guiding light for the future in the declaration of Mr. Roosevelt and Mr. Churchill after their Atlantic meeting. But President Roosevelt and the other leaders in the United States should have our special prayers because the United States will be the leading power and will carry a tremendous responsibility at the post-war peace conference. Yes, we must pray God to guide you in making a better world for the future.

You ask us to pray for fortitude and courage for you. Courage is needed in the pursuit of right. The fourteen points of President Wilson embraced a great idea, but unfortunately they were not carried out. Perhaps the world did not pray enough for their success. Christian fortitude to carry out and enforce justice is needed, indeed, and this we shall pray for.

There will be many dark days before victory, during which we must all resort to prayer. Our Faith teaches us "Through the Cross to the Light," and victory, therefore, must be bought with much, yes, very much suffering. Our Lord taught us that the price of victory over the powers of evil is suffering. Our Generalissimo and many other valiant fellow-countrymen have given us an example of Christian fortitude through suffering and dark days. The dark will pass, the day will come, but it must be ushered in with prayer. *Domine, da nobis fortitudinem!*

It may be said that war has come upon us because of the false ideas or doctrines that have grown up in the world today. Materialism, in denying that there is a Great Spirit guiding our lives, prepared the world for chaos. It brings the loss of ideals, the loss of hope for a future life, and it takes away the idea of reward and punishment for good and evil. Lacking in motives for good, materialism ends in selfishness, greed and war.

Another evil of our times is exaggerated nationalism. It has run wild in certain countries during the last decade. In one country, it teaches its people that they are a master race, destined to rule the world. In another country, it teaches its people that they are ruled by some sort of divine emperor and under him they are destined to rule and enslave the world. Nationalism would persecute and destroy minorities. It would make other races slaves to them. This breeds hatred and war.

THE KIND OF PEACE WE WANT

These false doctrines stand opposed to our Christian teaching of the dignity and equality of all. We are taught what Christ taught, that all men are the adopted children of God, brothers of Jesus Christ, members of the one Christian family, and so we shall pray God to enlighten those unfortunate people who were perverted by materialism and indoctrinated with exaggerated nationalism and other false teachings that bring on wars. And in our prayers let us join our prayer to that of the Vicar of Christ, Pope Pius XII, and the other pious people of the world for an early peace; a peace based on justice and charity.

Saint Augustine defined peace as the "tranquility of order." But there is no order without justice that is tempered with charity. So let us pray God for the accomplishment of the Kingdom of Christ and pray for the failure of injustice and hatred.

It is charity that unites human beings: charity that brings them nearer to God because by charity we become members of Christ. God sent His only Son to the world to regain us. Should we not love our brothers because they happen to be born in a different country? Should we not love them because they happen to be at war with us?

We must be above the narrow non-Christian view and love all with the charity of Christ and pray that

true charity of the Holy Spirit be poured into the hearts of every one.

At the Holy Sacrifice of the Mass and also in their homes four million Chinese Catholics will pray as you request. There will be tens of thousands of other Christians who will join us in prayers for you all in America. May victory be yours and may it come for all the allies, a victory of right over might. We hope and pray for a victory of justice and charity.

I shall conclude with the words from the hymn of triumph we sing for our Lord's victory over His enemy: *Christus vincit, Christus regnat, Christus imperat.*

The Old Reich and the New

Reprinted from the TABLET, London.

THE idea of the Reich lies very deeply embedded in the German consciousness. Foreigners very easily miss this point; especially Englishmen and Frenchmen, whose own tradition has been of the unified national state. They read how the Germans suffered terrible things through the Thirty Years War; how they were slowly unified under Prussian leadership, as a nation parallel to the other nations, and in particular as a state modeled and developed in conscious imitation of and antagonism towards France and Britain. Because English boys never come to understand anything about Christendom or the Middle Ages in Europe, one term is commonly missing from their ideas when they set out to try to understand the Germans. There was a First Reich long before the Hohenzollerns, and it has never been forgotten. Its memory has the effect of making quite outrageous ideas, like the present idea that people suddenly invaded can be persuaded to agree that a new Europe under German leadership is what

they have always wanted, seem much more plausible inside Germany than they ever can elsewhere.

The *Frankfurter Zeitung* has been contrasting the old Reich and the new. "The Reich idea," it says, "has no limits capable of being marked on a map. The Reich is not identical with Europe, but is related explicitly to Europe. It is an historical form of society allocating the German people to certain tasks stretching beyond their own national existence and individuality. With the constitution of the Reich idea the German people have become the bearers of a super-State responsibility. In this sense the traditions of the Holy Roman Empire of the Germanic race are today being revived and renewed. A new Reich has grown out of these relationships. It has taken part in the greatest secularization process of the modern world. It has a thoroughly world character and undertakes none but worldly tasks. There is today no Reich-theology."

EXCLUSIVE GERMANISM

The paper goes on to say that the new Reich is limited where the old Reich was universal, at any rate in theory. The new Reich is put forward as a conception so modest that it does not seek to embrace the whole of Europe, but "contrary to the old Reich, leaves Italy her legitimate place in determining the new European Order." The Czechs and Poles, too, in their day, have known what it means when the Germans talk of one's legitimate place. We do not wonder that the *Frankfurter Zeitung* declares that the new Reich has no theology. The truth is that it has a theology, a belief in the absolute value of German blood, and the merely relative value of any other blood; Cardinal van Roey has seized upon this, and, being a man whose duty is to preach the truth, has said it; but it is common knowledge throughout Europe, for if the Germans are upon occasion careful about saying what they believe in so many words, they say it in so many deeds. The new

Reich is inspired by a religion as the old one was; but the new religion is a cruel creed of exclusive Germanism, whereas the old creed was universal, being the Catholic Faith, which of its doctrinal nature tempered and moderated, although it never completely mastered, other and older emotions and instincts in the Germanies.

The Germans have this haunting memory; they are perpetually puzzled why nobody likes them better, or much at all, when they have all the time this sense of a universal mission. The explanation is that they did once upon a time, and for centuries, have a universal mission; they held the land frontier of Europe, and the Holy Roman Emperor was the *Imperator*. His office expressed an abiding sense of the need for unity of command, because Europe was, all through the centuries, from the tenth to the seventeenth, threatened from the East, with a land frontier to defend and very powerful enemies on the other side of it. Other peoples, and most notably the Poles, played a great part in this defence, and have retained a military tradition ever since.

But the condition of the German leadership, which was normal, was that the German Emperors were not primarily Germanic figures. The titles "Holy" and "Roman," at which Voltaire, the sycophantic flatterer of that great enemy of Europe, Frederick II, scoffed as irrelevant nonsense, were profoundly important because they expressed the great truth that though the men might be German, the office they held was not German but European and Catholic. Only that common religion made possible a structure and society in which Germans mixed under the same law and institutions with non-German peoples. It was a structure doomed as national feeling came, in theory as well as in practice, to be considered much more important than a common faith or a sense of Christendom. The Electors of Brandenburg, the later Kings of Prussia, were the

perfect embodiments of a nationalism that had no sense of Europe and was fiercely egotistic.

ERROR OF 18TH CENTURY

We have to recognize the great error of eighteenth century English statesmanship; that, obsessed with the rivalry with the much larger Kingdom of France, we looked on Prussia as a useful make-weight, and encouraged and fostered the Prussian ambition, even to the extent of bringing Prussia to the Rhine. In the nineteenth century, mainly from an anti-Catholic motive, we encouraged the House of Savoy in a career mildly reminiscent of the rise of Prussia; and the two Axis Powers of today are the final flowerings of dynastic and nationalist ambitions to which we gave so much backing in their early days.

Not the Papacy, but the Holy Roman Empire was the ghost of the Roman Empire, sitting enthroned on the grave thereof: and the universalism of the eighteenth-century German thinkers was a disembodied and wandering spiritual force which was, in its turn, the ghost of the Holy Roman Empire of the German nation. Men like Goethe were continually filled and obsessed with a supernational outlook, which would have been perfectly at home had they lived centuries earlier, but found no corresponding political or religious structure in the world of their day.

A man with Goethe's dates—1780-1832—lived when the Holy Roman Empire was a memory, and the Papacy at its lowest point of public neglect, contempt and stultification since the early eleventh century. But books had only just ceased to be written in Latin for all the learned world, regardless of national frontiers; and the universities, though mortally wounded in their universality by the rise of Protestantism and state Churches, still maintained an after-glow of supernational feeling; as, indeed, they may be said never

wholly to have lost that sense that learning should know no frontiers.

The career of Hegel is the quest of the universal spirit to find a local body, and there is a mixture of tragedy and buffoonery in the way Hegel settled down, in his state chair at Berlin, to make the best of the Prussian State as the vehicle through which the Absolute would manifest itself in the life of mankind. This idea is still very much alive—that God is a reality, whom the Führer invokes no less than the Kaiser did before him, but that He is not transcendental but immanent, emerging in and through human history, and accordingly that His will is to be known by asking what is in the highest interests of the highest humanity, who prove to be none other than the Germans themselves.

When men talk as they do of seeking to re-integrate the Germans into the European family of nations, taking away from them the power to build immense armies, equip them from immense armories, and serve in them with immense wholeheartedness, they should remember that the only bricks with which any new edifice can be built are the Germans themselves, as their history, and still more their leaders, have made them. That is why everything, even in their literary history and, very markedly, everything in the theological history of so energetic and restless a nation, is highly relevant; and why it is a tragedy when the public men of England or America know or think so little of anything outside the conventional field of international politics.

The biggest danger is that in this crucial matter we in England shall commit once again what may be called "the pathetic fallacy"—the habit of imputing our own feelings and attitudes, assuming them to be much more generally shared than in fact they are. We do this from a mixture of good nature and lack of imagination and reading. We do not want to think badly of any men; we live for the most part in the continuing tradition established in the eighteenth century, of

believing that, when given knowledge and made happy, all men are much alike and all pretty amiable. An influential school of political thought and action is determined to make of Germany a demonstration of its own belief in the high educational and moral value of secular state Socialism.

To the tangled, rich story of the inhabitants of Germany—a story whose roots reach back so far that the coming of the Gospel, while the major event in their history, was still only an event—come self-satisfied modern Englishmen with a strong bias for the economic interpretation of history; and they bring a diagnosis which would find the secret of dark German dreams in such modern and secondary manifestations as the capitalist and industrial structure which developed under the Hohenzollern Empire. That capitalism is, as a matter of historical demonstration, quite plainly but the instrument, although a powerful and essential instrument, of ambitions and attitudes grouped round the armed state, older than capitalism and mastering industry for power.

A REVALUATION IS NEEDED

The man who would consider the Germans cannot be content to begin with the rise of Prussia; he must fight the modern and shallow convention by which the eighteenth century is treated as though it were a long time ago, and as though its thinkers could be presented as remote and fundamental origins. The plain fact of the matter is, as anyone who talks much with modern publicists discovers, that ideas formed in the eighteenth century, in conscious revolt against the teaching of the Church, were not only the starting point, but have remained the main content of what is still, two hundred years later, hailed as the progressive mentality. What is needed is a revaluation of the whole Age of Reason in the light of these two hundred years; a questioning whether the postulates which it laid down give a true

account of human nature, or whether the orthodox Christian account is not the truth.

It will not be difficult to devise the material securities which will prevent another Hitler preparing and producing in a very few years armies with which to scourge neighbors more peacefully inclined; but that will not be peace, although it will be a first step towards peace. By peace, we mean a condition of affairs in which ordinary men, scanning the public horizon, conclude that with reasonable safety they can plan for themselves and their families for many years ahead. That feeling will never return to the continent, nor to our own country, if men know that while the Germans are not the masters of their heavy industries, nor able to be making tanks and planes by the tens of thousand, they are all feeling and waiting for a resurrection of their own, in a manner parallel to that in which their victims are waiting for their national liberations today. We have to get back to other conceptions; to develop and strengthen them where they exist inside the inhabitants of the territory which has been Germany for these last two hundred years, but was the Empire before that. We should not seek merely to retrace our steps; we cannot seek to revive the Holy Roman Empire, because the *raison d'être* of that Empire in that form exists no longer. We must reach beyond politics ourselves, get out of the groove in which the world has run these several centuries, of thinking of international relations as interstate relations.

"Nations" and "States" are not interchangeable terms. A state may have several nations, and a nation may not be a state. The notion of the sovereign state needs to be complemented and balanced by a revived sense that men, in addition to being citizens of states, are also members and heirs of a common civilization, wider in its range than the political orders. In Britain our insularity is being forcibly corrected; we are in this war because we know ourselves to be inseparately

and vitally concerned with what happens on the mainland of Europe. If we look back at our history we must recognize that we have played a great part in the transformation of Europe from its pre-Reformation to the post-reformation structure. We never cut right adrift. Under the Commonwealth we offered a fusion of England and the Netherlands to the Dutch, with a common citizenship, just as we did to the French in 1940.

But the continuous main tendency was all the time to depress and extrude all ideas which conflicted in the least with the political conception of the altogether separate and irresponsible sovereign state. Our national repudiation of the Holy See and the visible universal Church in favor of a national Church was the most striking manifestation of national and political excess, and of a destroyed balance.

EUROPEAN UNITY

We must revive the sense of European unity, taking Europe not at all as a geographical expression, but as an historical and cultural one, embracing the civilization of the continents settled from Europe and built on our ideas, as well as of the small mainland which has been the motherland of so much. That is the universal civilization, nourished and determined by a universal religion in which the Germans can find their true and ultimate Reich, the natural home for the universality of the German mind. Many Germans, through the United States and British Empire, have found themselves easily at home because they were living in a society which sprang from the same European stem as that from which they, too, came. After four hundred years of increasing separatism, the common bridges that remain are not many, nor all of them strong. The most must be made of those which stand, of certain real common interests, and of the Christian religion which still rides the rough waters of modern German history: and we in England should see our-

selves not as the nation which encouraged Frederick the Great, but as the nation which sent Saint Boniface to the Germans a thousand years before Frederick appeared on the scene, because Saint Boniface is the more relevant of the two symbolical and contrasting figures, and the ideas he carried have lost nothing of their freshness, or force, or benediction.

First Things First

Reprinted from the New Zealand TABLET.

THE *Sower*, a stimulating Catholic journal devoted to education and published in England, recently contained this paragraph, which is so full of wisdom that it deserves to be widely read:

Where Catholics go wrong is in letting every form of the Church's prayer become formalized and fossilized and remote from the laity, so that people who care about the salvation of souls always have to be inventing new popular devotions. It is time to reverse the process a bit and bring back the "popular" spirit into the older forms.

Many thoughtful Catholics are amazed at the facility with which devotional novelties spring up and by the way in which Catholic people enthuse about them. Somebody discovers that Saint — was famed for something or other; articles appear in the Catholic papers; and before you are aware of it novenas or tridiums or some form of devotion have "caught on" and are the order of the day. This phenomenon seems particularly noticeable in the United States. In such manifestations it is not the popular piety that is amazing, but the fact that piety and enthusiasm seem to need something new as a stimulus, when in the age-old treasury of the Church there are devotions galore which are neglected and practically unknown; devotions, moreover, which are far more satisfying to the soul than any compiled with a view of fulfilling some fancied need of the modern layman.

The devotions so lavishly supplied by Holy Mother Church are contained in her wonderful collection of service books, the Missal, the Breviary, the Ritual, the Pontifical and the Ceremonial. Contrary to a widely accepted opinion, these books are not the exclusive property of the clergy. Certainly some of them pertain in a special way to the official priesthood, but they are also a precious heritage of the whole Church, bishops, priests, and lay-folk. The first three especially should be part of the daily life of the greater portion of the Church's children. Pope Pius X taught this quite unmistakably when he said that the primary and indispensable source of the true Christian spirit is the active participation of the people in the most holy mysteries (that is the Mass) and in the public and solemn prayer of the Church (that is the Office and the administration of the Sacraments); in one word, the Liturgy.

Conscientious But Unconscious Catholics

Reprinted from the TABLET, Brooklyn, N. Y.

MANY fair-minded people still think Catholics are queer. Perhaps, a good many of them have some reason for their opinion. Conscientious, sometimes to a fault, in the practice of their Faith in purely spiritual matters, Catholics, however, are not over-zealous in their response to the constant clamorings of the Popes for Social Action.

Labor Day at one time was a traditional American memorial day on which the aspirations, the ideals and the struggles of the working classes were brought to light. That has gone into the discard. Nothing has been set up to take its place. The only Labor Day that the present generation is acquainted with is the Com-

munist demonstration on May first. These alien-hearted, pseudo-Americans have usurped the first day of the Month of Our Lady and made it a rallying time for all the radicals in the world. They flaunt their fanaticism in the face of a long-suffering public. What have we, Catholics, to offer to our own of the working classes to equal it? Is there any reason why we should not revive Labor Day as an American institution and dedicate it to Christ the Worker? What is good Americanism can be good Catholicism. There is nothing to prevent such a transformation except lethargy, indifference and yawn-filled inertia.

The lack of social consciousness on the part of so many otherwise conscientious Catholics is appalling. No wonder our friends as well as our enemies look upon many of us as animated enigmas. In direct contact with the most powerful spiritual dynamo in the world we flicker forth our lights with such a dim visibility that we seem to be caught in a constant short-circuit.

This year Civil Service examinations were held for Trial Examiner and Mediator in Industrial Disputes by New York State. The number of Catholic names on the list of the applicants could have been written on the back of a penny postcard. The number of those qualifying would fit on the back of a postage stamp. Are the men and women of the legal profession so totally unaware of what is going on in the world that they do not see that a whole new branch of the Judiciary is in the making? The very preponderance of labor cases that are deluging the Labor Boards and the Courts will make such an evolution inevitable. Five years from now when the "Liberals—pink, red, and purple"—have monopolized this section of the legal field we will hear faint squawks about discrimination. The time to win a battle is when the fighting begins. Do our modern young Solons and Portias expect the opportunities of life to be served to them not only on

a silver platter but with a golden spoon for service?

There is a great hue and cry about the evils of the trade unions and their increasing power. What have we done in the past to train leaders in the trade union movement? What are we doing in the present? The Catholic Labor Schools, after five years of strenuous struggles, are just emerging from the pioneer state. How many Catholic employers have even bothered to inquire whether or not the training offered in these schools would be of benefit to themselves as well as their employes? The Communist Labor schools and their Socialist predecessors have been turning students away from their doors for lack of space. As "Father Divine" might say, "Don't you see the mystery?" No, we don't. There is no mystery. It is just plain, self-satisfied smugness coupled with an unwillingness to make the necessary effort. Conscientious Catholics? Unconscious creepers, crawling along, waiting to crash the gate of heaven on a life of personal piety, lacking naught but the apostolic spirit!

Where do our colleges and universities fit into the picture? They form the background—sombre, staid, slumbering. Majestic in their mute testimony of dreams that never came true. Recently Yale University announced ten free scholarships for a fifteen-week period to union labor leaders. Not one of the recipients could be readily recognized as Catholic from the names published. What was the seeming source of the subjects to be taught—the Catholic colleges? Not by a jugful. The very same curricula that have been worked out by the humble, volunteer-faculty, non-tuition Catholic Labor School is receiving the compliment of imitation by none other than degree-laden Yale. Year after year other non-sectarian colleges are filling the labor unions with enthusiastic, keen, very, very "liberal" potential leaders. But many of our own colleges seem almost entirely oblivious of what is happening in the world about us.

There is a great work to be done. The future of the Church may well depend upon it. The responsibility does not rest with any one class or group of people. It is a common trust and a mutual challenge. Either we put our shoulder to the wheel now, or feel the grinding weight of its lumbering load pass over us later. Conscientious Catholics? Not until we regain consciousness—social consciousness!

A Presbyterian Retreat House

PETER F. ANSON

Reprinted from the CATHOLIC TIMES, London.

FOR the past three years during the months of June, July and August, groups of ministers and laymen of various Protestant denominations have been making their way to Iona to take part in the weekly retreats and conferences. Despite the long journey to the island, not to mention the complications involved before the necessary Military Permit has been obtained to visit the Protected Area off the west coast of Scotland, over two hundred ministers and laymen stayed in the Community House last year; sharing in some measure, the life and purpose of the Church of Scotland brotherhood which has its summer headquarters on Iona.

It should be explained that the "Iona Community," founded by the Rev. George MacLeod, makes no claim to be an attempt to "revive" monastic life. It is best described as a fellowship of ministers and artisans, some of whom are married. They are making (what they describe as) "an experiment in communal Christian living." The rebuilding of the pre-Reformation Benedictine abbey provides a common act of labor for the Brotherhood and its friends during the time spent on the island in summer. On the mainland of

Scotland, teams of ministers are at work for the rest of the year in industrial centres and housing schemes, where there is as yet little or no provision for religion and where people are growing up as pagans.

The Iona Community represents a section of Presbyterianism which is fully aware that the present expression of its Faith—in modes of church organization and modes of worship—is failing to satisfy men's desire for worship. Hence the provision of retreats and conferences to study and discuss such problems.

This year the program includes weeks devoted to the Devotional Life of the Church, Foreign Missions, Religion and the Army, the Nature of Totalitarianism, and Communism and Christianity. Every week is booked up and many applicants for rooms have had to be turned down. The first of these conferences was concerned with what the program termed "the Catholic technique of devotion as opposed to the alternative technique of Puritan piety which has largely broken down." Twenty-five ministers and laymen, representing the Church of Scotland, Free Church, English Presbyterians, Scottish Episcopalians, Church of England, Baptists, Congregationalists, Methodists and Canadian United Church, stayed in the Community House. The Catholic Church was represented in a purely unofficial capacity by myself. Even if it was not possible for me to join with these men in worship, there was nothing to prevent me from taking part in their discussions, and their eagerness to obtain information on every conceivable point of Catholic devotional life and methods of worship was remarkable. They were keenly interested in such movements as the Sword of the Spirit and the Liturgical Weeks among ourselves. Others wanted to know more about the Young Christian Workers. Incidentally it may surprise readers of this paper to hear that there is now a small but flourishing group of Presbyterian "Jocists" at work in Edinburgh among factory lads.

All those who take part in the retreats and conferences on Iona are expected to share in the domestic work of the Community House, for there are no servants other than a caretaker and his wife who do the cooking. I found I had been put down as one of the four "orderlies" at tea time. Differences of belief were forgotten when a Catholic layman, the minister of a Presbyterian kirk in Edinburgh, a Baptist minister from the Highlands and a Newfoundland corporal belonging to the Canadian United Church, were confronted with piles of greasy plates and dirty cups and saucers! The feeding of this very interdenominational party took on the nature of an "agape"! During the afternoons voluntary parties were made up to hoe potatoes or to tidy up the paths of the abbey grounds. Later on this year the visitors will be expected to help the two masons who will be working on the slowly rising walls of the restored monastic buildings.

The conferences on prayer in all its aspects were given by an Anglican clergyman, the founder of a Brotherhood in India, whose Rule is based on that of Saint Francis of Assisi. He treated the subject from an entirely orthodox standpoint and one might have been listening to a novice master in any Catholic religious community. It was seldom that he ever quoted authors who were not Catholic. One formed the impression during the discussions which followed the conferences that there is a growing realization among at least a small group of Protestants that the dogmatic message of Communism and Totalitarianism can only be met by an equally strong Christian message, and that even more important is the urgent need to get back to some sort of voluntary "community living" if individual freedom is to survive. But above all, what is needed today is a deep and properly organized spiritual life, based on Catholic tradition.

Father Vincent McNabb writes in his Catholic Truth Society pamphlet *Catholics and Nonconformists*:

"We Catholics must try to understand with joy that a certain logic of life is urging many Nonconformists to modes of thought native to us. It is not merely that detached debris of Catholic doctrine finds a welcome in the life of the Free Churches. It is almost the complete Catholic spirit that is being taken back again, covertly and with conditions." This was perfectly clear to me during that week spent on the sacred island of Iona last month, and to paraphrase Father McNabb's last paragraph in his pamphlet, I felt I was one of God's spies into the land of those who have been against us in the past, and that perhaps I was, in a small way, hastening the day when they will be no longer against us, but will stand at our side, chanting our common Creed to our common Father.

Why the Pope Is Neutral

Editorial reprinted from The IRISH CATHOLIC, Dublin.

CHESTERTON has said that the Papacy is the nearest possible realization of an ideal international court of arbitration. This would be more readily admitted, he argued, if the institution were not called the Papacy, but described, for instance, as that of a permanent official to represent peace and the basis of agreement among all the nations. Such an official would be set apart by the nature of his post from all States and yet sworn to consider the rights of all—just as a judge is sworn to expound ethical law and social relations—alien to earthly ambitions and tribal attachments, inaccessible to the pressure of kings and rulers, responsible himself for his decisions (unlike international conferences whose members can always throw the responsibility on each other).

The Pope has all the above qualifications of Chesterton's ideal permanent peace official, and many more

besides. And he is not likely to shirk international responsibility if he is fittingly called on to assume it. Time and again the Popes have recalled the historical peace mission of the Holy See and its readiness to arbitrate in international disputes.

So far, unfortunately, there has been no evidence of a desire on the part of the belligerents to avail themselves of the offices of the Pope as peacemaker. Meanwhile unthinking people complain about the lack of any lead from the Vatican which would show Catholics on which side they should range themselves in the war. While calling for "a more definite line," many of these critics are thinking of a lead to Catholics referring not so much to the temporal and political conflict, but to the religious and moral issues involved.

This question of the Pope's neutrality is examined in some detail in a speech which the Apostolic Delegate to India prepared for delivery on the occasion of the recent Papal Jubilee, and which has since appeared in the *Bombay Examiner*.

His Excellency points out that the Pope has a duty not to compromise the spiritual and moral interests of humanity or to confuse the issues at stake in the war. Leaving aside the question whether the religious advantages of declaring one side champion of Christian interests would not be outweighed by harmful reactions of the other side, no one will seriously contend that this is primarily a religious war, in which case indeed the Pope could not remain neutral. Both sides, it is true, invoke moral and spiritual arguments to strengthen their cause.

While the Holy Father has, no doubt, his considered views as to which way the balance inclines, the impartiality he owes to millions of his Catholic children in both belligerent groups prevents him from taking the public stand allowed to private citizens and even to eminent Prelates.

There is, however, one set of circumstances which

would alter the Pope's stand. He would pronounce upon these matters only if they were brought to his *ex officio* notice in his capacity as mediator and common Father of all. Then the contending parties would have to place all the elements of the case before him and, as an arbiter recognized and fully informed by both opponents, the Holy Father would be in a position to "take sides."

Failing such willingness on the part of the belligerents—a willingness which, for the good of Europe and the world, we hope and pray they may yet be induced to display—the Pope's paternal affection, extending equally to all nations without exception and his universal charity take concrete form in the work of the Holy See in favor of prisoners, internees, refugees and war victims in general. The Vatican Information Bureau and the Vatican Radio have reestablished communication between hundreds of thousands of scattered or separated relatives. Prisoners-of-war and internees have been helped with money, food, medicines, clothes, books and school facilities. Even Governments have had recourse to the Vatican's good offices to help their nationals in enemy hands. These activities in themselves form a substantial contribution towards international understanding and the return of sanity and peace.

Some Things New and Old

FORTY HOURS DEVOTION

What is the origin of the Forty Hours Devotion?

The origin, as well as the originator, of this devotion is not known with any measure of exactitude. This solemn exposition of the Blessed Sacrament is held to commemorate the forty hours during which Our Lord lay in the garden tomb before His Resurrection on Easter Sunday. According to Canon 1275 of the Code of Canon Law, the Forty Hours is to be observed

once a year in all churches where the Blessed Sacrament is usually reserved.

The idea of the Forty Hours is said to go back to the Middle Ages; some writers say that it was first observed during the time of the Crusades. But there is no certainty about this. The most authentic records give the year 1527 as the period when the devotion was first observed, and the Italian city of Cremona as the place where the devotions were first conducted by the members of a pious association. But another source credits the Franciscan friar Joseph Piantanida with having founded the devotion at Milan somewhere about the year 1537. Other pious founders are said to have inaugurated the devotion, so it is very difficult to say exactly who first made the Forty Hours a popular devotion, which certainly spread quickly throughout practically the whole of Catholic Europe.

This much we know for certain. The Forty Hours is most rigidly hedged about in a Papal document known as the Clementine Instruction. This is a body of regulations issued in 1592 by Pope Clement VIII. A later Clementine Instruction was issued in 1705 by Pope Clement XII, and it is this instruction which practically regulates the rules and rubrics governing the Forty Hours devotion as it is observed throughout the entire Catholic world today.

GIORDANO BRUNO

Why did the Catholic Church condemn Giordano Bruno to be burned alive at the stake on account of his scientific theories?

Observe, you have put the question, not why was Bruno burned at the stake, but why he was burned because of his scientific theories. The question, therefore, revolves not around his being burned (which is no longer the custom with civilized nations), but around his scientific theories

Now the fact is that Bruno's scientific theories had very little to do with his being burned alive at the stake. We are not condoning the burning alive of anyone, and that question is not raised here. The question is: was he executed on account of his scientific theories? And the answer is that he was not.

Giordano Bruno was born in Italy in 1548. He was gifted with great intellectual talents, and at the age of seventeen entered the Dominican Order and was ordained priest when he was twenty-four.

Now before he emerged as an astronomer, Bruno had shown signs of denying some of the fundamental truths of the Catholic Religion which he professed. He denied the doctrine of the Holy Trinity and the Divinity of Christ. He made no secret of his heretical opinions, and was called before the Inquisition to give an account of himself. Instead of doing that, he fled from Naples in 1576 and wandered around Europe. The Swiss Calvinists repudiated him, and at Oxford he was told to get out by the university faculty. Even the Lutherans could not stomach him.

What, then, was the trouble with Giordano Bruno? The trouble was that he attacked the religious convictions not only of the Catholics, but of the Protestants as well. He cut himself off from communion with the Catholic Church and the non-Catholic Christians as well. He was tried and sentenced as a heretic and apostate—his scientific theories did not enter into the question at all. In 1925 the text of the final judgment on Bruno by the Inquisition was published, so there is no secret about his trial.

FORBIDDEN BOOKS

How can I, as a Catholic, tell whether a certain book is forbidden to be read?

There are two ways by which you may clearly understand whether any given book is forbidden to be read by Catholics.

In the first place, any individual book that is forbidden is mentioned by name and placed on the Index of Forbidden Books. These titles are usually published in the Catholic press, and there is no difficulty about knowing the titles of forbidden books of this kind.

Then there is another class of books, mentioned by name in the decrees of the Holy Office, which are forbidden until they have been revised and corrected. In almost every case this is done, and the official announcement of the correction is made and the book is removed from the Index.

Last of all, there are general classes of books, not mentioned by name, which are entirely forbidden to be read by Catholics. Of such books there are some five or six classifications, which are noted in the Code of Canon Law.

Hence, if you come across a certain book which is not forbidden by name, and yet concerning which you may have some doubt, the proper person to consult is your parish priest, who can tell you at once whether any such book comes under the general prohibitions of the Canon Law.

CREATION

Why are Catholics obliged to believe that the world and all living creatures were created in six days?

They are not obliged to believe anything of the kind. The age of our planet is still a matter for scientific investigation: indeed, in 1940 the Pontifical Academy of Sciences made an investigation of the age of the earth, and the Pope, as Prefect of the Academy, invited two Jewish scientists to take part in the deliberations.

The Bible is not, and it has never been claimed to be, a scientific treatise. It is the record of God's revelation to man. Therefore if you are going to take the Bible literally as a scientific work, you are likely to head into difficulties.

Now the idea that prevails among a good many persons, that the earth was created in six days some six thousand or so years ago, is not a Catholic idea. Indeed, you will have the greatest difficulty in finding any official Catholic teaching which holds to this theory. What the Catholic Religion teaches and insists upon, not as a scientific statement but as part of the Divine Revelation, is to be found in Genesis, I, verse 1: "In the beginning God created heaven, and earth." It is perfectly clear that no person was present when God created the heaven and earth, there was no one to take down a shorthand account of what happened. So we must accept this as part of the Divine Revelation.

This literal idea that the earth was created in six days of twenty-four hours each is no older than the Reformation period. The Bible which we read in English is but a translation from another translation. And unless you are able to get at and read the original Inspired Word of God, then you cannot understand just exactly the meaning of the original word "day." God does not exist in time or in space; so you are not expected to believe that He took six days of twenty-four hours each in which to begin and complete the work of creation.